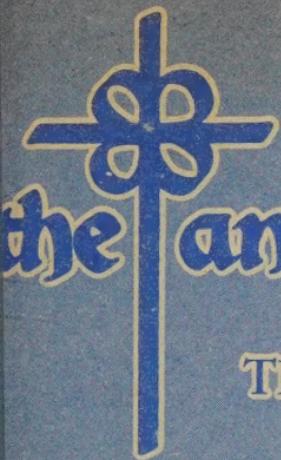


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# the Anglican digest

TRANSFIGURATION A.D. 1986



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COVERS: *The Transfiguration* by Gautave Doré based on St Mark 9:4 is featured on the front cover. Symbols of Moses and Elijah who appeared with Christ are arranged with His symbol on the back cover.

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THE ANGLICAN DIGEST

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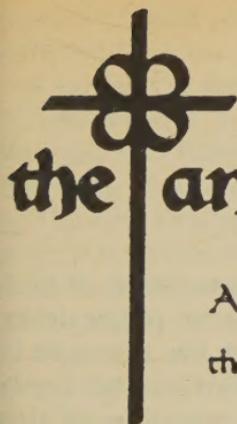
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# the Anglican digest

A miscellany reflecting the words and work of  
the faithful throughout the Anglican Communion.

## DUST AND GLORY

“WE ARE PUT on this earth for a little while, to learn to bear the beams of love,” wrote Balke. Until we know *why* we are living, we shall not know *how* to live: it is purpose which gives to life its stamina and its staying power. On the mountain of Transfiguration, the core-group of the disciples is permitted a glimpse of glory and so is shown the point of it all. It is this vision which will see them through, because they have first seen through it all—through suffering to the glory of God which is always *beyond*.

In the world today, we have everything to live with and nothing to live for. Secular education cannot tell us how to live purposefully if it believes our creation to be an accident. “Dust thou art and unto dust thou shalt return.” No good news there!

But it is good news when the Church points humanity (as Jesus pointed His first disciples at His Transfiguration to the glory of God) through and beyond the suffering of life to the goal and purpose of creation. “And when they woke up, they saw His glory.” Such is the destiny of dust.

—The Rt Rev Michael Marshall, Episcopal Director

# WE WOULD SEE JESUS

THE NEW RECTOR climbed the several steps into the pulpit of his new parish to preach his first sermon to his new congregation. Someone had left a note on the desk, and he opened it expecting to find a request that he announce something which had been left out of the hastily prepared bulletin. The note read: "Sir, we would see Jesus!"

That statement appears in St John 12:21, and was spoken by Greeks who addressed it to Philip. Philip answered by referring the matter to Andrew, and together they informed Jesus. We are not told, but we have no reason to doubt that the Greeks did see Jesus.

For the new Rector, these words, isolated and out of context, took on a new and solemn significance. With this terse quote from the Gospel according to St John, a parishioner was informing him of his task as preacher in their midst; he was to reveal Jesus to His people in his preaching.

Most preachers are spared the

confounding experience of finding that message on pulpit desks, although no one has the right to preach one word to the Lord's people unless conscious of that responsibility. The sermon time is reserved for the showing forth of Jesus to His people.

The sermon may be regarded as an extension of the Epistles in our own day. In the Epistles we read the interpretation of the Gospel of Jesus Christ to the Church in a period some years after Jesus' resurrection. The authors interpret the Lord Jesus for people who had never met Him during His earthly ministry. They presented Jesus in such a way that strangers became His friends. The difficulties encountered by the newly converted disciples are addressed in the Epistles.

Putting on the Lord Jesus Christ was not easy. Many adjustments had to be made in the lives of those who pledged themselves to belong to Christ. Similarly, the Church, represented by the Apostles, had to do some adjusting of

preconceived ideas and re-evaluation of fondly held ideals. Nowhere is that more clearly recorded than in the account of the First Council at Jerusalem in Acts 15. The reforms demanded by St Paul and the other Apostles are staggering in their impact upon the Church. Paul preached major surgery at Jerusalem, and the text makes it abundantly clear that the knife was not welcomed!

I do not doubt that there were some who would have preferred the Church unreformed by St Paul, but their narrow form of Christianity has not survived. Of them it might be said, "Your God is too small." The Church that has come down to us is a living organism, capable of change, astonishingly varied, and fresh as the waters of its initiation rite. The Christian Faith is a living thing, and as such it must be explored anew in every generation and circumstance by the Church. The message of love is eternal, and yet the expression of that message is infinite in variety. In times past the Church has been too quick to deny authenticity and recognition to new manifestations of the living Spirit in the world, only to discover that the Spirit is always ahead of the Church, leading the way into new manifestation of God's grace and glory among us.

It is and has always been the task of the preacher to strive to meet

the request—"Sir, we would see Jesus," and to reveal Jesus to them and among them. To do so, the preacher must attempt always to be open to the movement of the Holy Spirit, remembering that the Spirit often speaks very quietly in-



*"I've never seen Father Fosdick get this specific."*

deed. The preacher must accept the grave responsibility for speaking for the Lord to the Lord's people and must accept that what is said will be a mere whisper of the true message. It follows that the Holy Spirit may require that the preacher preach an unwelcome Word to the Lord's own; that the people of God may not like what God has to say to them

through the preacher. That may be, and often is the case, but that is a part of the preacher's own sacrifice for Christ.

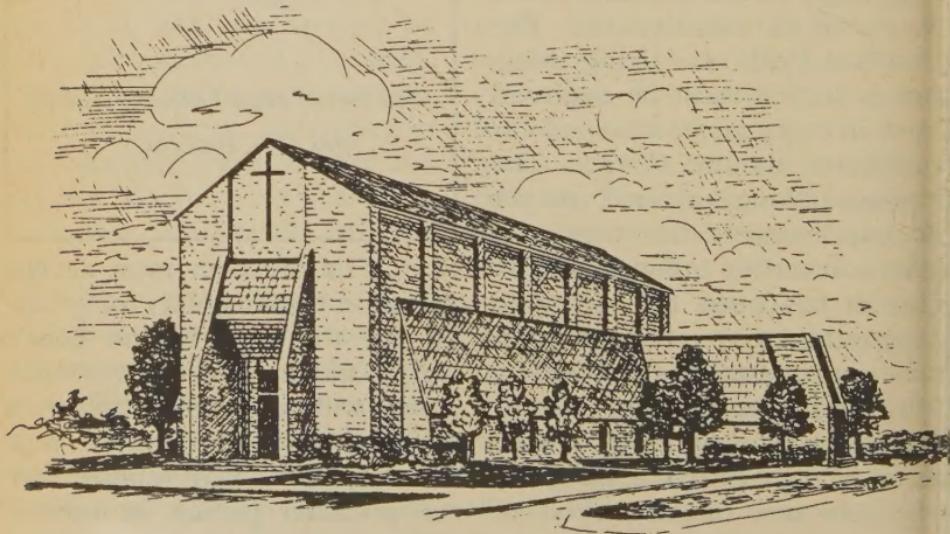
What is sometimes forgotten is that the people of God must accept that too! The congregation must accept that the preacher may have a harsh Word from the Lord on Sunday morning. The congregation must accept this because the prospect for them if they do not is too ghastly to endure. Imagine, if you will, a Church where the people hear preached only what they are going to like and with which they will be in total accord. Surely their first doubt must be that their preacher tells them the truth! The integrity of the preacher is vital and the

value of the sermon without such integrity is reduced to nothing more than a recreational moment for anecdotes and light banter. The congregation might also ask if the Church is already perfect since it appears that no change or hint of reform is ever suggested from the pulpit.

The sermon? It's not a comedy turn by way of an interlude after a series of lessons from Scripture! It's a spiritual exercise for discerning the Lord's Word and will among us in our time. Sermons are hard work for all concerned. St Matthew 13:4-9.

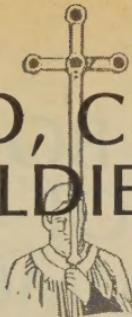
—The Rev Terence C Roper, Rector, Church of the Transfiguration, Dallas, in the *Bulletin* of All

Saints' Church, Ft Worth



*The Church of the Transfiguration, Diocese of Dallas*

# ONWARD, CHRISTIAN SOLDIERS?



THE METHODIST CHURCH is making the news these days with plans for a revised hymnal. One of the things that has caused controversy is the announcement of and the emotional response to the possible removal of hymns with military overtones, such as "Onward, Christian Soldiers." This seems to be another case of confusing the issue. Although the new Episcopal Hymnal contains these hymns this controversy still goes on in our Church, as well.

The first problem seems to be the use of analogy. The so-called "military hymns" have nothing to do with physical war. They address spiritual issues. The analogy of physical battle and spiritual battle is quite common in Scripture. We are reminded in Ephesians 6 that our fight is not with flesh and blood, but with spiritual evil. Therefore, says St Paul, put on the armor of God, having the breastplate of righteousness, the shield of faith, the helmet of salvation and the sword of the Spirit. When St Paul says: "I have fought the good fight," he is not talking about bashing in other people. To see a "military hymn" as a song to promote physical warfare is a failure to understand analogy.

A second misunderstanding has to do with the fact that Christians are called to do battle! We are called to fight the evil in the world, as well as the evil in us. This is warfare of the first order. The forty days that Jesus spent in the wilderness were days of warfare. It is to this battle that we are enlisted. If we deny this, we succumb to the enemy.

Christians are called to be peacemakers with the people of the world. But we cannot be peacemakers until we have dealt with spiritual warfare—which is the underlying cause of our physical warfare. Christians are called to battle. It is a different battle, but it is real. It concerns not only the world, but our salvation. Don't confuse the issue.

—The Rev Hill Riddle, Rector, Trinity Church, New Orleans



# THE BOOK OF COMMON PRAYER



THIS BOOK is a Book of Common Prayer, sanctioned by the Church of Christ as an assistance to devotion. Its purpose is to teach men the way to pray truly to God; to point out all the rites sanctioned by His Church; the way in which those rites and the sacramental offices are to be observed and performed; to explain the fasts and holydays ordained by the Church, and to teach the priests of God their own particular functions and those things which they have together with the congregation to perform in the sight of God; to make one voice of prayer and supplication common to all.

The prayers have been prepared of old, the Psalms ordered, the hymns sanctioned, the rites and offices authoritatively established, then, indeed, we can wor-

ship with all our mind, and all our heart, and all our strength; none can get up and offer crude supplications for things of no common interest; but on the contrary, we go to Church knowing what the prayers will be and that they will convey to Heaven all our desires, yet nothing more.

But it must be remembered that what this book contains is not intended solely for the purposes of public worship. This is a book for every day and every hour of the day. It is for the solitary one and for the family group; it asks for blessings in this world as well as in the world to come; that we may be guarded from all manner of harm, from the power of lust, from bodily suffering, and also that we may find forgiveness of our sins. The Church has not left us to go by one step from darkness into the

awful presence and brightness of God, but it has prepared for our use prayers to meet the necessities of every soul, whether they be used in public or in private.

Such is the general character of this Book of Common Prayer now offered to the people of Hawaii. And lest it should be asked, "Whence comes this book? And whence its authority?" It is here declared that it comes of the Church, of the Church of Jesus Christ our Lord, the First-born of His Father, and One Head of His One Church.

The Church is in fact an association or guild, founded and established on earth by our blessed Lord Himself, and therefore this society is called the Church of Christ, and all who enter and belong to this goodly company are called by the high and honorable name of Christians. The Church was first organized by the Apostles, the Holy Spirit leading them, and she is the one only repository of God's truth, and through her only may we look for the fullness of God's love. And because she is one and alone, the Church of our Lord is called the Catholic Church (which means one and universal).

Such is Christ's Holy Catholic Church. The Lord Christ is her Head and He was her founder—the rules that must be complied with by those who would enter and be of her are the reception of

Baptism—that invariable sign of admittance—and the partaking of the Holy Sacrament of the Lord's Supper.

What she demands of us, her children, are repentance, faith, obedience.



The blessings in store for us are reconciliation with God through Christ the Head of the Church, and pardon of our sins, the love of God in this world and beatitudes everlasting in the world to come.

Her officers are bishop, priests, and deacons. The chain of ordination has never been broken from the time of the Apostles to this day, which Apostles were the first when the Church as newly established to exercise those holy functions which by succession from them devolve upon the bishops and clergy of our own time.

Her Law Book is the Bible itself; her precedents are found in the writings of the Fathers, preserved by the Church for the solution of questions and controversies.

Under these laws, and while not neglecting the appointed offices and observances of the Church administered by a priesthood chosen of God, we are incorporated and we dwell in peace with our unseen Redeemer, through whose mysterious body as we receive it believably we converse with the Spirit which eye never saw.

The Church is established here in Hawaii through the breathings of the Holy Spirit and by the agency of the chiefs. Vancouver,

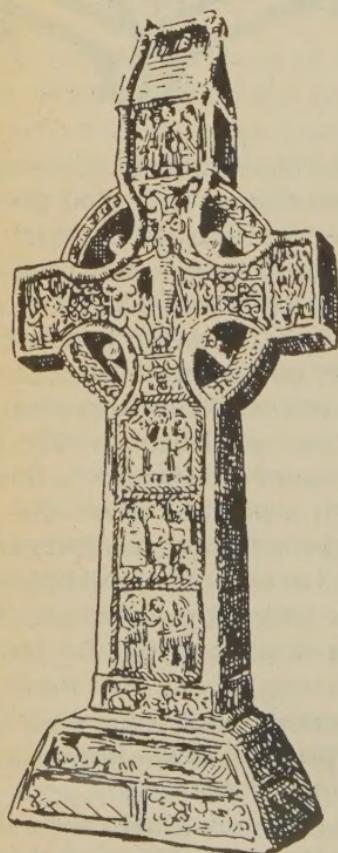
long ago, was requested to send us the True God; Iolani (Liholiho, the king who, as Kamehameha II, died in London in 1824) then your King, went to a distant and a powerful country to hasten the advent of that which our eyes now see and spirit within us acknowledges, the very Church, here planted in Hawaii—but how long we had waited!

It is true that representatives of various forms of worship had come here, and there had been many controversies, one side generally denying what some other sect laid most stress on.

Now we have grounds to rejoice, and now we may hold fast to the hope that the true Church of God has verily taken root here.

In this Book of Common Prayer we see all that she prescribes; we see what she rules and enforces; what her offices, her creeds, her system, her support in life, her promises in death; what things we ought to do and what to leave undone; which things being constantly before our eyes and dutifully followed, we may humbly hope to be indeed her children, and be strengthened to fulfill all the commandments of our blessed Lord, the One Head of the One Church, which now we gladly behold and gratefully acknowledge.

—King Kamehame IV, King of Hawaii 1854—1863, *Hawaiian Church Chronicle*



# FAMILY CORNER

MOTHER SAW that her family was seated at the dinner table. Bowing her head, she trustingly said to her seven-year-old, "Would you please say grace?" Expecting hardly a beat to be skipped before her ears heard the musical words

"Bless, O Lord, this food to our use and us to thy service."  
Or acceptably enough, that walk down Memory Lane...(from the days where her son was four):

"God is great. God is good. Let us thank Him for our food."  
Or maybe he might even try that song he just learned:

"For health and strength and daily food, we give thee thanks, O Lord.  
Amen."

Instead mother heard, "I hate meatloaf. Why should I thank God for something I hate?" Mother raised her head and looked into her son's eyes. They were wide with honesty and sincerity, not darkened by defiance. Mother knew she had to come up with a real good answer—and quickly.

Now when Mother has her family gathered at the dinner table, all join hands and she looks from one face to another, "Who has something to thank God for today?" she asks. Mother hears a variety of enthusiastic answers often times all blurted out at the same time:

"I'm thankful Dad is home tonight."  
"I'm thankful David came to play."  
"I'm thankful it's tuna casserole instead of meatloaf."

Mother is also thankful — that the Church includes children with all their honesty and openness as a blessing worth counting indeed!

—*The Northeast Diocese of Maine*

# GOD WAS IN CHRIST

CHRISTIANS BELIEVE that God is active in the total human existence of Jesus. We sense something important or special about our existence, a significance to humanity. Christians from the first century to our own have found in Jesus of Nazareth a kind of focus that they find in no other person or thing, and this significance of human life, summed up best in Jesus, is absolutely dependent on His singular humanity. The Christian Church has never taught that being human was bad, that the body was evil. Both traditional and process theology emphasize that Jesus was "made of the dust of the earth..." just like the rest of us. But He most perfectly fulfilled His human potential. As a man, of course, He was limited. He was a first-century Jew with a first-century world view. He knew pain and heartache. But He was divine as well because He with specificity and decisiveness, most clearly revealed the nature of God.

In a philosophical sense how do we link God and man in Jesus Christ? This is only a problem when we think of God as being "up there" and man "down here". When we think of God as galvanizing the whole creation the importance of this issue is greatly diminished. God as love is always and everywhere active, but we see God act with special intensity at certain times and places. In the person of Jesus Christ God's activity is focused with unusual and special intensity. God is seen in all creation, but God is seen mostly especially in Jesus of Nazareth. All creation has an urge toward a kind of unity, harmony, and peace. When man experiences disunity, disharmony, and alienation from the thrust of the universe, he exists in a state of sin. But in Jesus we get a glimpse of what it means to be in perfect unity with God, and the more we try to live "in Christ" the more we move toward our aim as human beings.

—The Rev Arthur F McNulty, Sr, Rector of Calvary Church, Pittsburgh in the publication of Grace Church, Kirkwood, Missouri

# OUCH!

I'M STARTING to hear the "ouches." They mean we're turning an important corner.

The new course that parish leaders began to chart two years ago is starting to take hold. Our work of redevelopment has led to growth, new energy and, yes, change.

Change hurts. It's also hard work. It's like marriage counseling, which often begins with a burst of energy and then, as issues come into focus, begin to seem overwhelming and discouraging. Many counselors wish for the old equilibrium, just as the Hebrews in the wilderness longed for the security of Egypt.

We needn't be apologetic about this new stage in our parish life. We're doing what we said we wanted to do. For the most part I think we're glad for the new life and new opportunities. But neither should those crying "ouch" feel apologetic. Theirs is real pain.

As we continue in this yeasty and life-enhancing time, I offer five NO's and five YES's:

1. *NO VILLAINS.* The waters of parish life may no longer be placid, but not because villains

throw stones. Reasonable people can disagree.

2. *NO HOLY WARS.* The changing face of parish life reflects new energy, new constituencies and new personalities. Yes, they will come into conflict with those already in place. Conflict is healthy. Holy wars, when disagreement is phrased as right-or-wrong, are destructive.



3. *NO THREATS.* A parish, like a marriage, is a voluntary covenant. It will prosper during conflict

and transition. But as in a marriage, a parish cannot survive threats, especially the cancerous threat: do it my way, or I leave.

4. *NO ANONYMOUS BOMBS.* That may be the way terrorists fight. But in a parish the anonymous letter and the ominous report of what "they" are saying will only destroy trust.

5. *NO LEADER-BASHING.* Agreeing to serve as Rector or as Vestryman or as a project leader inevitably puts one out front. In warfare, sniping at the point man discourages the troops and thins the ranks of leaders. If we bash our leaders, who will want to serve? The same is true for those who express reservations or disagreement. If we bash them, who will want to debate?

Instead let us say:

1. *YES TO DISCUSSION.* One parish veteran tells me that people are talking more than they have in years. That has to be healthy, even if the exchanges get heated. Silence and lethargy are what destroy.

2. *YES TO HUMOR.* Another parish veteran took me aside in my first week and said, "Don't lose your sense of humor. You'll need it." I think we will all need a capacity to laugh at ourselves and to enjoy this moment.

3. *YES TO REALITY.* If St Stephen's has been a parish in decline, let's be honest about it.

Theologian Kenneth Leech cites the "defeatism of those who refuse to encounter reality." That denial leads to a "culture of Christian pessimism and hopelessness." A "settler-church" that says No to risk ends up "dying by inches," he says.

4. *YES TO LOVE.* Not syrupy emotion or affiliations based on habit, but love as Jesus lived it: self-denying, other-oriented, humble, honest, painful. Communities prosper, Leech says, not when "vanguard leaders tell the stupid people what they need to know," but when the community "wrestles with issues and prays about them."

5. *YES TO PAIN.* At its worst, Christianity fulfills Karl Marx's dim view of religion as an opiate. This isn't a time for sedatives or escapes. Jesus had little to offer God's people until He had first struggled in His wilderness. The disciples had to feel the pain of their own doubts and of Jesus' cross. The most effective Christians are men and women who have dared to feel the wounds of their own lives. That makes them open to the wounds of others. Our worshiping community will have little to offer this broken world until we live with God in our wilderness.

—The Rev Thomas L Ehrich,  
Rector, St Stephen's Church,  
Ferguson, Missouri

# A MISSIONARY SERMON

WE HAVE COME TOGETHER to give thanks for the life of one of God's servants: a man called, convinced of God's abiding presence and power, and commissioned to be the conveyor of light and hope, sustained in the knowledge that salvation was his and available to all through Jesus Christ, his Lord and Savior.

It is a great privilege to be called to be one who follows in the footsteps of this servant of God. May we open our hearts and minds to the spirit of this first missionary bishop of the Episcopal Church, may we learn of him and allow his example to frame our mission and ministry, sharing his basic promise that with God all things are possible.

Let me begin at the end of his life, for I believe the essence of his life as servant—evangelist—missionary—is to be found in some of his last words:

"I have everything to be thankful for; the presence of my Saviour, the help of His Holy Spirit, and a hope full of immortality."

Jackson Kemper responded with joy to his call to servanthood. He was convinced that God and

only God could fulfill his mission through the help of servants filled with the power and presence of the Holy Spirit. This faith permeated his life, his mission and ministry. It gave him the strong hope of salvation, and he could only respond with deep and sincere thankfulness for God's love and mercy which had been poured upon him. What simple straightforward gifts Jackson possessed.

Jackson Kemper was from all accounts a man with a childlike cheerfulness and an absorbing sense of duty to serve his Lord. He knew where he was going, what he was called to do, and went about it with order, strategy, enthusiasm and a clear methodology. He was described as a person "whose greatest mission was the Church and its mission." Another tells us that he had a "calm devotion to duty which is perhaps the most typical Anglican form of Christian character."

Kemper's own watchwords—"Evangelical Truth and Apostolic Order"—allow us to see the faith and driving force of this missionary bishop. He proclaimed the

Good News of God in Christ and was a believer that in the Church, God had called together fellow workers to serve their Lord in the Great Commission (St Matthew 28:19-20).



*Jackson Kemper*

Such evangelical proclamation and apostolic methodology were combined with incredible drive, enthusiasm and stamina in our first missionary bishop. Bishop Daniel Tuttle of Missouri, writing with a great sense of joy, jubilation and friendship about Kemper, said: "It was doing and smiling that he had time for," and "Cheerily he did his part to CALL OUT and SEND FORTH."

What clarity of mission strategy we find embedded here! A bishop

courageous enough to challenge his people and call out from their midst proclaimers of the Word to be sent forth to baptize and to spread light to the world.

"Never did he ask of others," it is said, "what he did not exemplify himself." He believed in leading, being the spearhead of mission and being the example for others of servanthood in the Lord. It was this man who with great reluctance gave up being a missionary bishop, a title he cherished, to become the first diocesan of Wisconsin.

He was convinced that a successor to the Apostles was to be the spearhead of missionary work, not the maintainer of the Church. Others could be called out and join him to be sent forth, and others could build up the flock as the mission went forward. But for Jackson Kemper the bishop was a missionary—out of the office and into the forefront of mission "building up", and then releasing his oversight to others.

Listen to the Bishop of Eau Claire, Frank Wilson, who wrote in 1935: "Kemper's missionary policy was to build up sufficient church strength in a given state to carry itself as a diocese and then to release it from his jurisdiction to make its way under its own bishop." Another chronicle says that the central aim of his office as missionary bishop was "to super-

vise and encourage the formation of parishes."

For bishops today, Jackson's example points to episcopal leadership in mission strategy and the implementation of strategy. It points to bishops who are capable of being enablers of others so that the Holy Spirit can be found to walk in and through those called out and sent forth, and then released to permit God to work through their lives using their particular gifts.

The message also for the episcopate is that it helps to be an optimist. "Kemper was convinced," we are told, "that if people would practice their Christian principles and follow along the way which the Church pointed out to them, all problems would be automatically solved." He believed that God could work through what he had created in human form if God were permitted to shine through problems.

Jackson Kemper's concept of mission clearly put the different aspects of Church life in order of priority. He founded parishes and institutions such as Nashotah House in order to forward the mission of the Church. They were not foundations created for the glory of the Church or themselves, but to further better the Church as servant, to build up the Church for mission and ministry so that the Church could be used

up in Christ's witness and service in the world. Kemper's foundations were support mechanisms for mission and only intended for the glory of God.

Jackson Kemper knew that Christ was with him and had given him new life and hope. That has to be *first*. Only then can we respond and begin to fulfill our call to go out and make disciples and preach the Gospel in word and deed, bringing others to know our Lord and Savior, and enabling them through their life in the Church to be human, yes, but also enthused, built up and supported and then released.

It has been my intent to hold up before you this saintly, human, zealous servant called Jackson. I hold him up so that we may drink in his enthusiasm for Christ's mission. I hold him up before you that bishops may catch his clarity of direction and leadership. I hold him up before the Church as an example of God working in and through this servant to bring great fruitfulness in mission.

May these few days change your life as you meet this servant "called from the womb" to spread the light of Christ. May you learn from him to respond to the Gospel with deep gratitude. May you come to know Christ as the very center of your living as he did. May you open your heart, life and ministry and allow God through

the Holy Spirit to work through you. May you be so refreshed and renewed that you live as though you have hope of eternal life and overflow with such joy that others come to share that hope.

I leave with you the commission given to Jackson Kemper by Bishop Doane of New Jersey in 1835. I hope you will make it yours.

"Beloved, go! Go, bear, before a ruined world, the Saviour's bleeding Cross. Go, feed, with bread from heaven, the Saviour's hungering Church. Go, thrice beloved, go and God the Lord go with you!"

And so Jackson went and did. Will we? With equal evangelical zeal for the truth of Christ?

—Sermon preached by the Rt Rev Roger J White, X Bishop of Milwaukee in succession to Jackson Kemper (1789—1870). It appears in *Beyond the Horizon*, a report by Charles R. Henery, and available from Forward Movement.

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## RICE CHRISTIANS

MORE AND MORE our Church is being used for weddings and at the moment of writing, seventeen are firmly "booked", with more in the offing. There are some who tell me that this is "folk religion" of no great significance for our Christian "presence" in Coley. I disagree. Most return in the fullness of time, proudly bringing a baby for me to look at and arrange to Christen. A number have used the opportunity of marriage preparation to arrange for Confirmation, and several have discovered that their baptism has been overlooked! We try very hard to make a Coley wedding a specially memorable occasion of sheer joy and there seems to have been a long tradition of this. Many parents of bridal couples, not, perhaps, very regular Communicants, have told me of their own long past memories, which have made Coley "their" church for life.

—Bulletin of the Parish of Coley, Halifax

# O DAY OF REST AND GLADNESS

PEOPLE TODAY don't take the word *Sabbath* seriously. There are, in fact, few, if any "holy days" for many Americans. Some churches have Saturday 5 p.m. services so that members can have the Lord's Day free to sleep, play golf, watch the ball game or just "hang out". The world has become more geared to enjoyment than to duty; to pleasure rather than privilege. It is a privilege to worship God as a part of a church family.

I think of my childhood, and how much importance was placed on Sunday. It was a day of rest and gladness. It was dinner at home as a family and if we were lucky, my father made ice cream sodas in the evening. Jesus refuted the legalistic reasons for observing the Sabbath, but Scripture tells us "As His custom was, He went into the synagogue on the sabbath day." Our Lord faithfully followed the observances that turned the Sabbath into a blessing.

Again, thinking back to my childhood, we took Sunday seriously. I sometimes felt suppressed. It was a day to be holy; not merely human anymore, but somehow transfigured by the discipline. Attending Church on Sundays helps us to focus on delighting in something other than shopping or commercialism or business—or ourselves. The Scriptures seem to tell us "blessed are those who look on these opportunities with delight."

Sunday should be a day of restoration. The Hebrew word *shabbos* gets its meaning from the root word which means "stop what you are doing." What a useful phrase! How much we need that "quiet place of blest meditation." How much we need to center down and rest in God.

I wonder how many of us are aware that laws governing Church attendance were not intended to force people to be there on Sunday. They were in fact designed to prevent enslavement of the people by cruel landlords and entrepreneurs.

We look at time as a thing to be devoured, not savored as fine food or wine. We spend the week busily rushing around, not taking time to *be*; to cherish the wonderful things God has given us. Sunday should be a day of celebration of God's gifts in creation.

—Br Richard Thomas Biernacki, Superior General, Brotherhood of St Gregory

# TAD GOES TO CANTERBURY



Bishop Marshall presents *The Anglican Digest* to the Archbishop of Canterbury, May 1986

# OPERATION PASS ALONG

OPERATION PASS ALONG is ready to start passing along again. The books have been inventoried and re-located, the request files have been checked and the Hillspeakers are ready to respond to requests for books wanted and to accept and put on the shelves books no longer wanted.

Over its 14-year history, this unique approach to promoting and encouraging arts and knowledge of the Church has received and processed more than 46,000 books and has passed along some 37,000 of them.

Where have they been passed along to? Everywhere: "With grateful hearts we acknowledge the receipt of the two boxes of books you sent us. We are going over some of them and I can say that they are just what we need." Bacoor Parish School, Bacoor, Cavite, The Philippines.

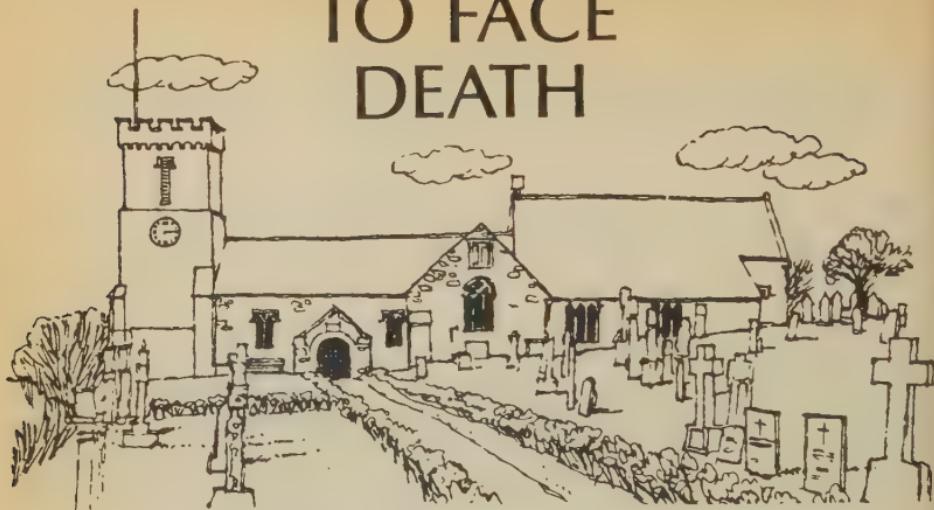
"Thanks for your...regular care packages. They are like manna from Hillspeak. The duplicates are passed on to...a Deacon in a local church, or to my three seminarians: one at Sewanee and two at Mercer..." Emmanuel, Great River, New York.

"...thank you for your generous gift of teaching books. We most certainly can make good use of them..." Twin Wells Indian School, Sun Valley, Arizona.

For either donating or requesting books, the address is: Operation Pass Along, Hillspeak, Eureka Springs, Arkansas 72632-9705. Books should be sent "book rate" by U.S. Mail. We will send a receipt for the number of books donated and the value of the books, as well as the postage for mailing them, may be treated as a charitable contribution. To request books, send us the complete title of the book and the complete name of the author. If we have the book we will send it to you immediately. There is no charge for the book, but we would appreciate being reimbursed for the postage. If we do not have the book, we will notify you and retain your request until the end of the calendar year. If the book comes in during that time, we will send it to you.



# TO FACE DEATH



A LEICESTERSHIRE VICAR, whose church is close to a school, was asked seriously not long ago to arrange the times of funerals so that children coming out of school would not see the hearse.

Few stories illustrate the serious sickness of our society so dramatically. We try to hide from the reality of death. Our quest for comfort and our passion for protection are leading us astray. We need to restore a healthier attitude.

We are dishonest about death. The very children who are not to see a real hearse in the village street may spend the evening watching repeated deaths on the television screen, where death is part of popular entertainment. Yet perhaps that is not entirely dis-

honest: we know that the actors are not really dead.

People do not often die at home. After death a corpse may be painted with cosmetics and set in a luxurious parlour with soft carpets, artificial flowers and canned music, in the hope that this will comfort the bereaved. But does it not build up the fantasy, smothering grief and the fear of death, driving both further inward to fester?

There also is a tendency for funeral services to depart further from the Church's liturgy, moving into sentimental (and soft) comfort, away from the healthy and true Christian themes of the funeral service. The old and the new services alike stress that mortals are sinners, and that God is a merciful saviour. They look neither

backwards on life nor sideways to ourselves, but forward to God.

No one is bound to obey your wishes about the details of your funeral, and it is in general best to leave no detailed instructions. Wise Christians should simply let it be known that the Church's funeral service should be faithfully followed, with no "eulogies" or the like.

Death is fearful. The most terrifying thing about it is judgment, and following that, extinction (or being without God)—we fear eternal darkness. Modern faithlessness may deny eternal doom, but it cannot remove the fear of it.

As modern man is learning to face guilt and other fears, so we must face our fear of death, not sweep it under carpets of polite sentiment and silence. If we live in daily remembrance that we must die, we can establish a personal health attitude to death; if we take care of our funerals we can help restore a better community attitude to death.

And thus we shall come to grips with what we mean by salvation.—The Rt Rev Cecil Richard Rutt, Bishop of Leicester in *Chrism*, a quarterly review of the healing ministry in the Anglican Communion.



*"He's not very good. I saw his lips move."*



THIS

THE ENGLISH HOUSE of Bishops :  
to the current argument over do  
statement says that on the main po

1. As the House of Bishop we are united in our adherence to the apostolic faith which the Church of England has received and in which it lives. That faith is uniquely revealed in the Holy Scriptures, and set forth in the catholic Creeds, and to it the official formularies of the Church of England bear witness.

3. As regards empty on the first uphold this as ex of England, and a tion of life the ma fullness of huma spiritual, is glorif

2. We affirm our faith in the Resurrection of Our Lord Jesus Christ as an objective reality, both historical and divine, not as a way of speaking about the faith of His followers, but as a fact on which their testimony depends for its truth.

4. We declare catholic Creeds the fully human, the Trinity is incarna

—*The Church Times*, London, June 1986

# ELIEVE

iled its keenly-awaited contribution  
Church of England. The bishops'  
cular enquiry, "we reply as follows:



Christ's tomb was  
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affirmation of the  
Christ, fully God and  
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5. As regards the Virginal Conception of Our Lord, we acknowledge and uphold belief in this as expressing the faith of the Church of England, and as affirming that in Christ God has taken the initiative for our salvation by uniting with Himself our human nature, so bringing to birth a new humanity.

6. We accept wholeheartedly our mutual responsibility and accountability as bishops for guarding, expounding and teaching the faith to which God has led us to commit our lives, and for doing so in ways in which will effectively 'proclaim it afresh in each generation,' while at the same time distinguishing in our teaching the ideas of theological exploration from the beliefs which are the corporate teaching of the Church."

# RETIREMENT CARE

THE EPISCOPAL-PRESBYTERIAN FOUNDATION in St. Louis, Mo, was created in 1961 to provide service to older people. It operates two retirement centers, Gatesworth Manor and Tower Grove Manor, and a successful home health organization, St Andrew's Home Services. In 1982, the Episcopal-Presbyterian Foundation's leadership was expanded even further, and St Andrew's Management Services was formed as a subsidiary.

St Andrew's Management Services includes total facility management and consulting for individuals or organizations who want the best for the older people they serve. Currently, St Andrew's manages or provides consulting services for a variety of projects, including nursing homes, retirement facilities, and home health businesses.

It has sponsored and is currently developing a 100-unit Housing and Urban Development "Section 202" residential project. HUD developments bring Christian practice and philosophy together as these projects afford the older, disadvantaged person the dignity and hope of a good home environment.

Under the leadership of Grant B. Walsh, Jr, president, St Andrew's assists in long-range planning not only to set goals, but to reach them; provides financial systems and control to help with the problems of cash flow, cost accounting, and financing; helps plan fund-raising; and does management audits and training.

Existing facilities and new projects alike must be involved constantly in marketing, thus that is a major focus. Specific programs in advertising, public relations, and research are generated by the marketing team as needs arise.

The most complex project in the retirement business is total project development. St Andrew's can provide marketing and feasibility studies, regulatory approvals, site acquisition, financing assistance, design, construction and/or construction management.

Any Episcopal diocese or parish which plans on care of the elderly can call on St Andrew's for assistance. Write to: Thomas H Kenton, Jr, St. Andrew's Management Services, 245 Union Blvd, St Louis, MO 63108.



# TELEVISION IN YOUR CHURCH



"IT'S TIME FOR US to get into TV," is a declaration heard a lot nowadays in both small and large congregations. It often starts with a picture in mind of the Sunday service on a local cable TV system; or the more church-centered expectation of using TV to enhance Christian education. The first approach takes the Church into the complex and expensive domain of broadcast television; the second, affordable and technically manageable, is oriented to producing programming which most likely will never be broadcast. Except for a few parishes with unique resources and capacities, I strongly recommend churches not try to compete in the first domain, but instead to support the work of agencies like our Episcopal Radio-TV Foundation which exists in part to produce programs which qualify to be aired on commercial television. For the average congregation willing to invest two or three thousand dollars, a television ministry can not only enhance Christian education but also renew just about every other aspect of parish life. Let me

share some ways to use a camera, a few TV lights, a playback machine, and a simple video tape editor.

**1. LAY MINISTRY TRAINING**—Use TV to tape the training for new members of the altar guild, new acolytes, ushers, chalice administrators, lay readers and the like. TV training can be done at a time convenient to the new volunteer and can be an effective means of receiving feedback during practice and participation in worship.

**2. NEW MEMBER ORIENTATION**—It takes a while for new members to feel a part of a new church. Video tapes of past special events like the All Saints' Day potluck, the parish picnic or annual meeting, the youth group lock-in, etc., quickly give the tone and feel of the parish to the new members. The church might consider giving a tour of the church on tape with the rector or maybe the original architect as guide. With new resources available for adult education, new members can be oriented both to Anglican church history and practices and the work of the national Episcopal Church.

### 3. SACRAMENTAL PREPARATION

— How helpful it is to show a tape to a couple preparing for their child's Baptism, seeing the community gathered on Sunday, encircling the child in love in the context of the Eucharist far surpasses the priest's Godly counsel towards such experiences; or to show a wedding service to a young couple returning to the Church at the urging of parents for the first time since Confirmation. And how many confirmands remember the bishop's visit of last year or ever seeing an ordination?

### 4. CHRISTIAN EDUCATION—At first, TV may be seen as an alterna-

tive means of transmitting Christian content, the passing on of the Faith when teachers are scarce or untrained; but more effective use of TV in education provides teacher training and programs ancillary to the teacher and pupil in the learning environment. The strange and sometimes hostile atmosphere of a Sunday School room can be sensitized for a child when the familiar TV set is introduced; yea verily, even on Sunday morning.

Because TV is appropriate for small groups, Confirmation classes, renewal groups, etc., with the help of a VCR, a parish can find new direction and life.

To move into non-broadcast TV in the Church in all of the above ways, the Church must be gripped by new vision; we must see beyond the teacher as lecturer, the 50 minute class period and only print resources to undergird the work, teaching, evangelizing and proclaiming the Church exists to exercise.

The Episcopal Radio-TV Foundation has over 500 media resources. For a catalogue or information, call their Toll-Free Number —1-800-862-2202. Wait for the tone, then press 721. Or write 3379 Peachtree Road, N.E., Atlanta, Georgia 30326. —The Rev Louis C. Schueddig, President and Executive Director, The Episcopal Radio-TV Foundation



*The Rev Louis C. Schueddig*

## WHAT DOES A PRIEST DO?



"THE PRIEST TEACHES though he must solicit his own classes. He heals, though without pills or knife. He is sometimes a lawyer, often a social worker, something of an editor, a bit of a philosopher and entertainer, a salesman, a decorative piece for public functions, and is supposed to be a scholar. He visits the sick, baptizes babies, marries people, buries the dead, labors to console those who sorrow, hears confessions and admonishes those who sin and tries to stay sweet when chided and criticized for not doing his "duty". He plans programs, appoints committees when he can get them, spends considerable time in keeping people out of each other's hair, keeps a watchful eye on parish expenditures; between times he prepares a sermon and preaches it on Sunday morning. And on Monday morning he manages to chuckle when some jovial chap roars "What a job... ONE day a week!"

—Parish Bulletin, St Mark's Church, Glendale, California

# AN AMERICAN ESSAY

AMERICA AS A COUNTRY is in a state of continual renewal. We have just overhauled the Statue of Liberty, one of our most important national icons, in time for her hundredth birthday. No Colossus of Rhodes bestriding the harbor, the lady stands more decorously at the entry to the new continent between a world lost and one gained.

A symbol wields tremendous power. Although each person may define it differently, justifying particular belief on one's own terms, a true public symbol has some special meaning for everyone who recognizes it. Thus does the Capitol dome symbolize government, the flag patriotism and the Statue of Liberty freedom, possibility and promise.

A symbol means more than itself. A popularly accepted symbol can become the focus for a wide range of beliefs and loyalties, finding a common denominator in a simple form.

The first religious art in America was America itself. The physical landscape stood for an America we popularly characterize as "God's Country." From its beginnings, America was seen as a manifestation of particular Divine favor and transcendent beauty.

Governor Winthrop's "City upon a hill with the eyes of all people upon [it]" was the Puritan sign of American's unique destiny.

With the Coming of the Revolution, America had another chance to begin again. Thomas Paine suggested in 1776 that "We have it in our power to start over."

With this iteration, Americans would no longer be derivative Europeans, but "new" men. Thus would American Protestantism, Anglicanism, Judaism and Romanism be different from their European counterparts. The nineteenth century again recast America, this time in an evolutionary and Romantic mode.

James Fenimore Cooper was the apostle of a mythical America rooted in an almost sacramental awareness of nature. Balzac sensed this when he spoke of Cooper's achievement:

"[His] magical prose not only embodies the spirit to the river, its shore, the forest and its trees; but it exhibits the minutest tales combined with the grandest outline. When the spirit of solitude communes with us, when the first calm of these eternal shades pervades us, when we hover over this virgin vegetation, our hearts are filled with emotion."

We called ourselves "nature's noblemen," harking back to Natty Bumppo and forward to an industrial paradise, which only partly materialized. The beatific landscape, with its natural wonders, gave way to the cityscape with its technological ones.

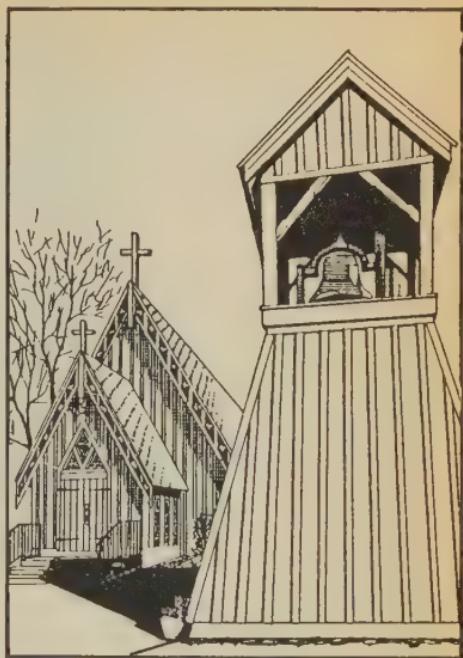
America, finding itself plural and diverse, recognized this as a hallmark and declared plurality and diversity an article of national faith.

As Americans, we are one but many. We are a nation of nations, a government of governments and a church of churches. Our transcendent civic unity is typified in the classical architecture of our public buildings, our secular temples. Our religious plurality is expressed in a dazzling variety of religious edifices that reflect diverse theologies, geographies, ethnicities and idiosyncrasies.

As Americans, we did not separate religion from the rest of our lives, despite our clearly central doctrine of separation of church and state. Rather we infused our national values with religious overtones, and our civic architecture with religious undertones.

Our religious art and architecture, to the extent that it perceived itself as American, rather than derivatively European, was often disarmingly ingenious. At times it was profound, as Shaker

meeting houses and the Mission churches of the Southwest testify.



*Church of St John Chrysostom,  
Delafield, Wisconsin  
Richard Upjohn, Architect*

Edward Hicks' *Peaceable Kingdom* stands as an allegorical statement of unity through plurality and diversity. The recumbent animals can stand for the polis or for the American Church writ large. The lion can lie down with the lamb. Plurality and diversity can peacefully co-exist. It is the American way.

—Robert Rambusch in the  
*Journal of the Interfaith Forum  
on Religion, Art, and  
Architecture, Spring 1982*

# A POST-SEASON REPORT ON HILLSPEAK



SPRING WAS UNUSUALLY BEAUTIFUL at Hillspeak this year. Up at St Mark's Cemetery approximately 300 daffodils were abloom all at the same time. We have learned, through experience, a curious thing about the gourmet likes and dislikes of the deer that freely roam the area. They love tulips, tolerate crocuses and hyacinths, and thoroughly dislike daffodils and jonquils. So we plant daffodils.

Somebody suggested we ought to put a high fence around the cemetery, but that's not the point at all. We have no desire whatsoever to discourage the deer or other "critters" that make Hillspeak their home. All we want to do is to make Hillspeak as naturally beautiful a spot as we can—a place that will exemplify "the beauty of holiness," and that beauty includes deer and 'possums and 'coons and foxes and birds and trees and wildflowers and shrubs, as well as those plantings we add from time to time to accentuate and enhance Hillspeak's natural beauty.

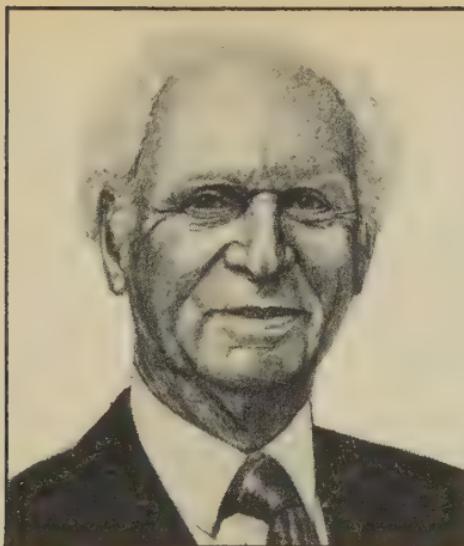
We started a beautification program about three years ago and spring is when we sit back and assess the results of our efforts. And effort it is. All of Grindstone Mountain, upon which the main part of Hillspeak is located, is, as its name implies, underlaid with stone.

Despite that little difficulty there are fruit and nut and shade trees, flowering shrubs, grapes, berries of several kinds and, under the tender care of our Resident Gardener, an 89-year-old widow who for a quarter century has kept St Mark's Chapel supplied, a veritable rainbow of flowers of every possible hue and lasting from the early spring until late autumn.

Spring has sprung and it will have passed into summer by the time you read this, but each year the memory of springtime blossoming leaves a permanent record in the minds and hearts of us who are privileged to live and work in this lovely place.



# CREED



Dr Ernest Gordon

**C**REED, the Christian Rescue Effort for the Emancipation of Dissidents, witnesses for persecuted Christians in Communist countries by communicating with prisoners of faith and by assisting Christians in Communist countries in carrying out their own own missionary activities.

CREED communicates by regular radio broadcasts, including a full weekly Russian Orthodox service broadcast, personal missions behind the Iron Curtain, and by facilitating letters of encouragement, with Bible passages, to imprisoned believers and their families.

CREED briefs members of Congress and provides expert testimony about prisoners of faith. CREED also intercedes with Communist governments to help individuals imprisoned for their Christian witness and maintains a mission center within Eastern Europe.

The persecuted Church feels a strong sense of solidarity with Western Christians, and CREED bolsters that solidarity by publicizing Communist persecution of Christians.

Concrete ways for Western Christians to show this solidarity include prayer for persecuted Christians and their families, letters of support from Sunday Schools and Parishes, and financial support for CREED.

Dr. Ernest Gordon, Dean-Emeritus of Princeton University Chapel and author of *Miracle on the River Kwai*, heads CREED. Information is available from CREED at 326 North Pitts Street, Alexandria, VA 22314.

# THE PURSUIT OF HOLINESS

“PIETY” is a five letter word which more and more in our Church seems to take on the stigma of a four letter word. To be called pious is more often than not a slur against one’s worldliness and, yes, that dreaded word “relevance” to contemporary society. In some cases the word “pious” has been reduced to “pi” which apparently means altogether too devout and too much concerned with the otherworldly instead of this worldly. And yet, if we understand piety to mean the pursuit of holiness, the framework within which we seek to deepen our Faith and extend our communication with God, then it surely lies at the heart of what we as the Church are about.

It would seem then, that in finding the starting place for an authentic piety, we should begin with the pursuit of holiness, the framework for communication of *the body* and make that the basis for our own particular piety. That pursuit and framework is surely rooted in the Sacramental life of the Church, beginning with Baptism and continued most especially in the Holy Eucharist. In other words, we begin with God’s primary means of Grace to the

Church. If we begin here with our piety, we shall also avoid the pitfall of a piety which is so otherworldly that we have managed to spiritualize our Faith to another realm which is comfortable, unchallenging and irrelevant. For in taking the Sacramental life of the Church as our foundation, we are immediately involved with real things. Ordinary water is the means of the Grace of Baptism by which we are washed clean of sin and incorporated into the Body of Christ. Bread and Wine which we can see and smell and taste and feel are the means by which God makes himself vulnerable and available to us in our earthly pilgrimage. At the heart of the Sacramental “system” is the stark reality of the fact that “The Word was made flesh and dwelt among us” (St John 1:14), that God literally “pitched his tent among us” and was born in the earthly reality of a cave-stable in Bethlehem. In all the Sacraments of the Church each of us is reminded of his or her humanity and frailty and at the same time of God’s complete availability to us in unconditional love in every possible situation of our lives. How do I discover a piety that is real and practical and

which makes a difference? I begin with the participation in the Sacramental life of the Church and in the company of fellow Christians who are striving for the same Kingdom of God along a pilgrimage which will be bound by the same conditions and frustrations and pitfalls by which I am bound; fellow Christians too whom God uses for the revelation of Himself and His will in the concreteness of this world.



*St Mary the Virgin, New York City*

Upon such a corporate, sacramental foundation I am then called to respond to God in my own particular way through my prayer life.

Our own Episcopal Church seems more and more to run the risk of being an "Issue Church", and we find ourselves often floating like flotsam and jetsam on a sea of relevant "isms". Nuclear War, Aids, Prayer Book, Gay Rights, Women's Rights, Abortion, South Africa, Marxism. In all this we are in danger of being overwhelmed and drowned if we ever lose sight of the beacon of the Church's existence, the corporate and individual pursuit of Holiness, through an insistence on the Church's primary function of worship of Almighty God and primary ministry of enabling intimacy with the God of Love. That must be the focus, because in the end anything less would not be the Church. The core of Jesus' ministry is the core of the ministry of the Church—that is made possible by response to God's initiative, not my initiative, and by relationship with Him in all its tangibility.

The challenge to our Church at large is to have "Christ mystically present in you", to witness to the Sacramental life of the Church and that as its primary task, and to insist on the priority of authentic piety. To live in the world what we have discovered in the Sacraments

and in our piety. At St Mary's we are clear about the priority of worship and the pursuit of holiness; day by day as our people and clergy leave this House of Prayer and the beauty of Holiness, we are faced with the other reality of existence, Times Square. Day by day we are seeking, and with God's help we are finding the way, to

draw those two realities in one, the transformation of the world into the kingdom of God. Only then will all make sense, and in the process not only is worship utterly essential, but also "piety" is not, after all, such a dirty word.

—The Rev Andrew L Sloane,  
Curate, Church of St Mary the  
Virgin, New York City

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"FATHER, my dog just died," the woman sobbed. "Will you bury it for me?"

"Madam" the priest replied, "it has never been, nor will it ever be, the practice of the Episcopal Church to hold services for a dog."

"I'm sorry to hear that. I would have paid five thousand dollars for it."

"Wait a minute," the priest said. "You didn't tell me the dog was an Episcopalian."

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FROM TIME TO TIME we are asked why most Episcopal clergymen do not title their sermons. Sermon titling can be a mixed blessing, as may be noted by the following bulletin board announcement in front of the Highland Church:

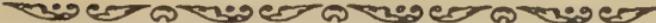
Morning Sermon Text: "Jesus Walks on the Water"  
Evening Sermon Text: "Searching for Jesus"

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"SOME YEARS AGO," writes the Rev David Fly in the Grace, Kirkwood, Mo. newsletter, "a friend of mine visited her 94 years-old Baptist aunt in a nursing home. "Where have you been?" said her aunt. "To an ecumenical dialogue," said her niece. "What does ecumenical mean?" said the old woman. "Well, it means," said my friend, "When lots of different churches come together to talk about being one." "Oh, that's wonderful," said her aunt." "One great big Baptist Church! I never thought I'd live to see it!"

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# WE RECOMMEND



§ To all interested in a variety of written material about the Church: writing to The Anglican Bibliopole, Church Street, R.D. 3, Box 116, Saratoga Springs, New York 12866, for a catalogue of available books, bibliographies, and other important but out-of-print matter. Subscription \$5 applies to the cost and mailing of next 5 catalogues.

§ To all C. S. Lewis enthusiasts: obtaining and showing to Church groups "Shadowlands," a 90-minute film on his life which has received two top awards from the British Academy of Film and Television Arts. It is available in the U.S. through the Episcopal Radio-TV Foundation.

§ To families: sending a request to Thursday Publishers, 1846N Pine Bluff Road, Stevens Point, WI 54481 for information on ANGELS, a Bible-based card game for one or more players aged 7 through the golden age.

§ To those interested in Renewal, Ministry, and Evangelism: RIDGE-CREST 86—a national conference on those topics to be held Nov. 12—16 at Ridgecrest, North Carolina. A wide variety of speakers and workshops is planned. Information is available from 4311 San Miguel, Tampa, Florida 33629.

§ To those responsible for Family Ministries: *The Appleton Newsletter* of the Diocese of Georgia — P.O. Box 210, Juliette, Georgia 31046 and St Paul's Family Magazine of Christian Culture, PO Box 772, Ft. Scott, Kansas 66701.

§ To Church School superintendents: writing the TEALS, Box 348, Granby, Colorado 80446 for a catalogue of sound educational material for all ages based on the Bible and the Book of Common Prayer.

§ To those whose duties involve counseling, whether lay or ordained: sending your name and address to the Cowley Fathers, 980 Memorial Drive, Cambridge, MA 02138 for a listing of their Book Packages.

§ To youth workers: *Celebrating Youth Ministry!* by Laurence K. Packard, available from Episcopal Church Center, 815 Second Avenue, New York, NY 10027, att: Dr. Irene Jackson-Brown. Please enclose \$5 for each copy desired.

§ There is currently a galaxy of new books being published about Reinhold Niebuhr. We would like to recommend most heartily the good and substantial introduction to this life and important theology: *Reinhold Niebuhr* by Richard Fox published by Pantheon.



# QUARTER WATCH

CONGRATULATIONS TO ST MICHAEL'S FARM, Picayne, Mississippi, upon the occasion of 30 years of dedication to "giving boys a second chance."

FOR THE SECOND CONSECUTIVE YEAR the Episcopal Church is first in personal contributions and pledges among churches of more than 1 million members.

NOEL, the National Organization of Episcopalian for Life, publishes a quarterly newsletter and has various tapes available on the theological issues involved in right to life. Write 10520 Main Street, Fairfax, Va. 22030.

CHURCH YOUTH WORK IN THE HONDURAS has increased seven-fold in the past year under the direction of youth coordinators John Rebstock and John Elledge. Youth involvement is crucial in Bishop Leo Frade's goals for an autonomous diocese, as today's young people will be the next leaders of the Honduran Church.

\$35 MILLION has been received by the Episcopal Hospital of the Good Samaritan, Los Angeles, from the estate of Liliore Green Rains. \$566, 496 has been received by the Bishop of Los Angeles for "the education of young men to the priesthood" from Willie Elise Brown.

BISHOP GADSDEN EPISCOPAL COMMUNITY, Diocese of South Carolina, came one step closer to reality when ground was broken by the Rt Rev C. F. Allison for Phase I of the residential project.

THE REV CECIL HEMSELY, SSM, one of the last of the superb men of the early part of this century who constituted a great force of celibate missionary priests, died this year in the Modderpoort District, Church of the Province of Southern Africa.

THE CHURCH ARMY, a strong force for evangelism and lay witness in the Episcopal Church for decades, has been revived and reconstituted. A flexibly structured two year training and a move to redefine the purpose and strategy of the Church Army have been noted as signs of renewal of this historic agency of the Church.

MOM IS VERY SICK, HERE'S HOW TO HELP, the article which appeared in the Pentecost TAD dealing with the needs of a mother struggling to beat cancer, first ap-

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peared in *Focus on the Family*, Arcadia, California, and is copyrighted.

CONGRATULATIONS TO HOLY TRINITY SCHOOL, Suva, an arm of the Anglican Church in Polynesia, upon the occasion of their 25th anniversary. The chief guest for the celebration was the Deputy Prime Minister and Minister for Fijian Affairs, the Hon Ratu David Toganivalu.

THE EPISCOPAL SOCIETY FOR MINISTRY ON AGING has a new Directory of Episcopal-Related Housing for the Aging, available for \$3.50 from ESMA, Rt. 4, Box 146A, Milford, N.J. 08848.

PRIME F. OSBORN III, prominent Churchman and attorney, died earlier this year and was buried from St Mark's Church in Jacksonville, Florida. Mr Osborn was active in Church and civic affairs and had received three honorary degrees, including one from the University of the South. In an address to young Jacksonville business executives, Mr Osborn told them that "you are your brother's keeper, and if you believe this biblical admonition,

your Christian duty will lead you to answer the call of community service."

EIGHTY-FIVE PERCENT of the emergency food provision in New York City is being handled by the religious community. "The Church is probably the most effective and evocative grass-roots agency in the history of Western Civilization," writes the Rev Leonard Freeman, Director of Communications of Wall Street's Trinity Church which makes a major impact in feeding New York's hungry.

MAKES THE HEART SAD to see the interiors of an increasing number of Episcopal Churches being used by motion picture companies as "sets" for their productions. Our churches have been consecrated "from all unhallowed, worldly, and common uses in order to fill men's minds with greater reverence for his glorious Majesty," a goal which would appear at odds with those of the film industry.

THE DEANS OF NORTH AMERICAN CATHEDRALS met in Jerusalem and Cairo this spring at the "urgent invitation" of the deans of the cathedrals in those cities. The conference drew the deans from the United States and Canada in what the Very Rev C. Preston Wiles, Dean of St Matthew's Cathedral, Dallas, called "a statement of our concern over the

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problems confronting the Episcopal Church's presence in the Holy Land."

50,000 NEW TESTAMENTS in Czech are to be printed in Poland and shipped over the border for Christians in Czechoslovakia, the American Bible Society has announced. The ABS also now offers the Authorized [King James] Version in extra-large print for people with impaired vision at a very low price. Write ABS, 1865 Broadway, New York, NY 10023.

THE GOOD SISTERS at Holy Trinity School, Port-au-Prince, Haiti, report that while the violence which accompanied the change in governments was frightening, the Cathedral, the Convent, and School were safe and that even in the chaos "every child was accounted for."

CHARLES WILLIAM SWINFORD, prominent Episcopal lay leader in the Diocese of Lexington, was buried earlier this year from Christ Church, Lexington. The Rt Rev Donald Wimberly said of Mr Winford that "he served his Church faithfully and was a wonderful example of commitment to Christ and His Church."

SIGNS OF RELIGIOUS REVIVAL have been noted in the Upper West Side of New York City, according to such observers as the Rev Frederick Hill, Rector of St Michael's Church on West 99th

Street. According to an article in *The New York Times*, "the size of Mr Hill's congregation has been picking up very dramatically."

THE ARCHDEACON OF CANTERBURY, the Ven John Simpson, is the new Dean of Canterbury Cathedral. Archdeacon Simpson, 52, succeeds the Very Rev Victor de Waal, who resigned early this year to become more involved with writing and lecturing.

THE VERY REV ROBERT EDWARD GIANNINI, dean of the Cathedral Church of St Peter in St Petersburg, Florida, has been named dean at the University of the South's School of Theology, according to vice-chancellor and

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president Robert M. Ayres, Jr., following Dean Giannini's nomination and acceptance by the board of regents.

⊗ BENEDICTINE SPIRITUALITY is the theme of a conference sponsored by the Canterbury Cathedral Trust in America October 4-12, 1986 at El Rancho del Obispo, California. Information is available from the Cathedral Trust, 2300 Cathedral Avenue, N.W., Washington, D.C. 20008.

⊗ THE EPISCOPAL DIOCESE OF SOUTHERN VIRGINIA has given preliminary approval to a proposal that four non-Episcopalians become voting members of its annual council. Membership would include voting representatives of the Lutheran, Roman Catholic, and Orthodox

Churches, as well as one from COCU. This move is in "celebration of the 100th anniversary of the Chicago-Lambeth Quadrilateral," although some voices have been raised concerning the appropriateness of involving those in groups outside of the Apostolic Succession in Episcopal elections.

⊗ THE DIOCESE OF ENUGU, formed after the Nigerian Civil War with a clergy staff of 12 in 1970 has grown to 86 in 1985 with membership and the building of churches increasing accordingly. In the same 15-year period the number of churches increased from 96 to 202.

⊗ AN AIDS TASK FORCE of the Episcopal Church has begun its work in response to the General Convention resolution calling for a ministry directed at the "tragic human suffering and loss of life" in this epidemic.

⊗ WESTERN MISSIONARIES may soon be in the minority in the worldwide missionary movement. If present trends continue, by the end of the century "the majority of Christian missionaries will be from Third World countries," according to Dr Ian M. Hay, General Director of Sudan Inland Mission International.

⊗ THE REV DONALD M. LEDSAM who was born and educated in Australia and served parishes in Illinois, Maine, and California, including St Thomas' Church, Hol-

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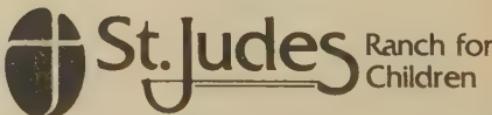
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lywood, died earlier this year. Fr Ledsam was "especially devoted to the Catholic traditions of our Church."

HELEN HOPE STURGES, who devoted most of her life to missionary service of the Episcopal Church and who was a direct descendant of Philo Shelton, the first Episcopal priest ordained in the United States at the first convocation of the Connecticut clery in 1785, died at age 89 in Sun City, Arizona. Her most recent work had been with the Episcopal Church in Navajoland. That missionary diocese also recently felt the loss of Miss JANE TURNBULL, R.N., who had served the Church for 64 years in a variety of health-related positions.

WILLIAM F. FRAZIER of Natchez, Mississippi, at age 103 may be "Christendom's oldest acolyte" according to the Rev Limuel G. Parks, Rector of Trinity Church, Natchez. "Mr. Billy" serves faithfully every other Sunday morning for the 7:30 celebration of the Holy Communion in that historic parish church.

THE DEKOVEN CENTER will continue after transfer of ownership from the Community of St Mary, an Episcopal religious order for women who have operated the center for the past 50 years, to the Episcopal Diocese of Milwaukee.



**The Rev Paul Oestreicher**, 54, has been elected Bishop of Wellington, New Zealand. As a child in Nazi Germany, he was kept in a Berlin cellar until his parents were able to escape. The Anglican Church in New Zealand, which originated in the work of the Church Missionary Society of England, is an autonomous province of the Anglican Communion with 8 dioceses, including Polynesia.

**The Rt Rev William Townshend** has celebrated the 30th anniversary of his consecration to the episcopate. A special synod of the Huron diocese was called to express thanks for 60 years of ministry during which he has served as priest, diocesan commissioner, secretary-treasurer and bishop of the diocese.

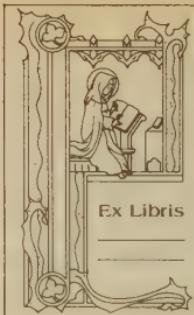
**The Rev Edward Holland**, 49, Vicar of St Mark's Bromley, Kent, since 1979 is to become the new Church of England's Suffragan Bishop in Europe. He succeeds the Rt Rev Ambrose Weekes, who has retired.

**The Rev Richard Holloway**, 52, who was Rector of Old St Paul's, Edinburgh, from 1968-1980, Rector of the prestigious Church of the Advent, Boston, 1980-1984, and then Vicar of St Mary Magdalene's Oxford, has been elected Bishop of Edinburgh. In that post, he will succeed the former Primus of the Episcopal Church of Scotland, the Most Rev Alastair Haggart, who has retired.

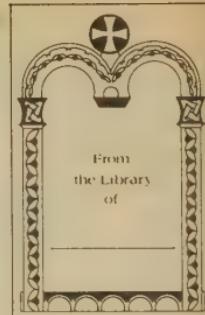
**The Rt Rev Harry Sherbourne Kennedy**, Bishop of Hawaii from 1914-1969, died on February 14 at the age of 84. Had he not been taken ill, Bishop Kennedy would have been a participant in the Service of Installation as Presiding Bishop of the VIII Bishop of Hawaii, the Rt Rev Edmond L. Browning. The new Presiding Bishop said of Bishop Kennedy: "He was missionary in every sense of the word, reaching out to countless numbers throughout the Pacific." He was one of the three consecrators to provide the Apostolic Succession in the Philippine Independent Church in 1948.

**The Very Rev Allen Lyman Bartlett, Jr**, 56, was consecrated as Bishop Coadjutor of the Diocese of Pennsylvania on February 15, thus next in line to become the XXIV Bishop of Pennsylvania upon the retirement of the present bishop, the Rt Rev Lyman C. Ogilby.

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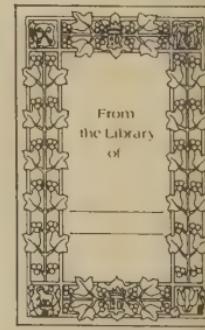
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**The Rt Rev Michael Hollis**, a leader in the ecumenical experiment in the Church of South India, died February 11 at the age of 86. A vigorous leader of the "South India Scheme" of Church union, he was compelled to resign as the Anglican bishop of Madras in 1947 since the Church of England insisted on the validity of the Apostolic Succession, which could not be claimed for the Nonconformist bodies also involved in the emerging ecumenical church. For the next 7 years he claimed merely the title of Bishop *in* Madras, becoming in 1948 Moderator of the Church of South India. He later retired to England and during his remaining years acted as assistant bishop in Sheffield and in the Diocese of St Edmundsbury and Ipswich.

**The Rt Rev Dr Robert H. A. Eames** was elected to succeed the Most Rev John Ward Armstrong as Archbishop of Armagh and Primate of All Ireland by the House of Bishops of the Church of Ireland

February 7. Consecrated in 1975 for the Diocese of Derry and Raphoe, which straddles the border between Northern Ireland and the Republic of Ireland, the Bishop, then 38 years of age, was the youngest bishop to be consecrated in the Church of Ireland since it was disestablished in 1870. At his consecration, the Roman Catholic Bishop of Derry was present.

**The Rev Daniel Lee Swenson**, 56, has been elected Bishop Coadjutor of the Diocese of Vermont. An Oklahoma native, he has served parishes in Virginia and Minnesota and was one-time Dean of the Cathedral of Our Merciful Saviour, Faribault.

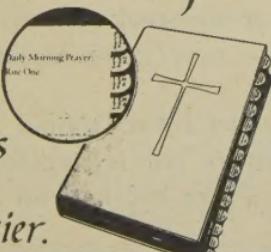
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Jesus, spotless Lamb of God,  
Thou hast bought me with Thy blood;  
I would value nought beside—  
Jesus—Jesus crucified.

—SELECTED

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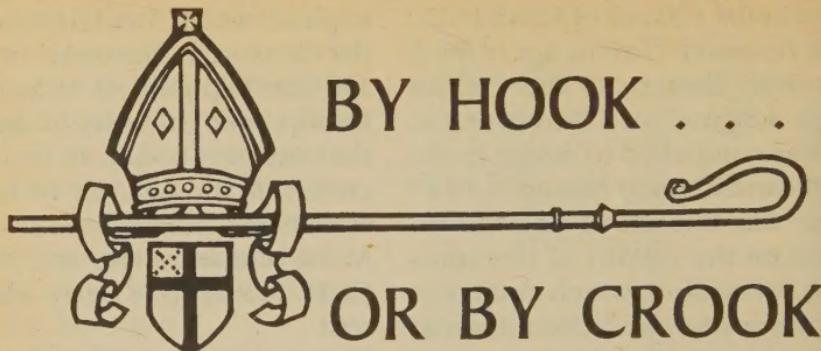


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## BY HOOK . . . OR BY CROOK

THE EVENT of the Transfiguration is located in the gospels at the crossroads of the narrative. It follows immediately upon St Peter's confession of Jesus the man as the Christ of God, and then immediately leads into healing ministry. In other words, it stands (as Christ Himself does) at the point where two worlds meet.

But most of the time, we are not quite clear where we stand in our confession of the person of Christ. He is God: He is man. It's as though there is just too much to get hold of here: perhaps we would do better if we did not try quite so hard to get hold of it and instead let Him get hold of us?

For the hard truth is that our perceptions are too small by half! We are schizoid creatures, so often preferring half the truth which we can manage to the whole truth: we opt for fragmented insight rather than reaching out for wholesome perceptions which tease us precisely because they are just beyond our comfortable grasp. So we oscillate between materialism on the one hand and a kind of spiritualism on the other. We either break down the world into a merely materialistic explanation, or we break off bits of the world in the name of a purely spiritualistic revelation. A plague on both your houses.

"The world is a wedding" insists Canon Donald Allchin, the point where both of these worlds meet. This is precisely what God "has put together" in Christ (as Peter recognized at Caesarea

Phillipi) and the divine mandate applies very tellingly at this point—"let no man put asunder." We need in other words a sacramental view of the universe—matter infused by Spirit.

In such a wholesome world-view, science (especially physics) no longer stands over and against theology. From such a divorce, both are impoverished, and smaller than they need to be. For truth is a single, seamless garment and it is the robe which Christ wears in our flesh, radiating the glory and holiness of God.

For once we have climbed that mountain of Transfiguration, our perception of the world is radically changed—the vision and the view are simply staggering. We do not see a different world, but rather the same old world in a very different light. Christ stands for us at a point where these two worlds meet: we enjoy literally the best of both worlds. In place of fragmentation there is healing. That healing is not only individualistic, bodily or personal—it is a healing of the universe. In the place of division and rivalry there is at last reconciliation and for a moment we see the world as it really is—"heaven and earth are full of Thy glory."

—The Rt Rev Michael Marshall, Episcopal Director

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